THE CHURCH IN THE UNIVERSITIES

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The Church in the Universities

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FOREWORD

In no other country of the world are the student classes in closer touch with the churches than in America. Yet one senses no little questioning and restlessness in regard to the churches' mission and ministry—a fact of encouragement, for it connotes concern and a sense of responsibility: indifference or complacency would be far more alarming. But these questions need to be faced frankly lest we come into the unhappy state of certain other parts of the world where students are neglecting or even opposing the Church.

The work of the Y. M. C. A. among students aims to give students an adequate conception of the Church and to encourage them to an active church fellowship. In the new Purpose adopted by the International Convention in 1922 the second of four major planks is "to lead them [students] into membership and service in the Christian Church." This is preceded by a declaration of "faith in God through Jesus Christ." The adoption of this purpose by most of the leading college Associations has resulted in a new interest in the whole question of personal and corporate church relationships. As the membership committees have talked with their fellow students with a view to gaining their allegiance to this Purpose many interesting discussions have taken place. These committees and the student officers have desired to be better prepared effectively to deal with the question of the Church and its work in the world. The material here presented is an effort to meet this desire. With no attempt to be final or authoritative, it brings forward the results of many discussions by students and secretaries in recent conferences.

Those who have made the best contributions which are here summarized are convinced that there is not a smaller, but a larger, place for both the churches in the college towns and the interdenominational student groups which are called Christian Associations. Each may strengthen the other and all together cooperate in establishing that catholic or universal Church which we hold before ourselves as a challenging ideal wherever we say the Apostles' Creed. They believe that participation in the interdenominational work of the Association during student days does not lessen but rather enhances a student's loyalty to his own branch of the Church after college days are over. Fortunately, such a belief gains ample support in evidence if one recalls what a very large proportion of the leaders of the churches, both in America and abroad, have been members and officers in student associations. A surprisingly large proportion of them have, by their own confession, met literal spiritual revolution in the Association conferences. Would it not be surprising indeed if men could be brought into a vital fellowship with Jesus Christ during their student days and then find it possible to withhold their support afterwards from those organized groups in every community which bear His name?

We may have a confident belief that the associations of the future will be even more helpful in building the Church of our dreams. These chapters are written to furnish data and stimulus to further thinking. They do not aim to be formal statements of Association policy. They have, however, come most directly from the discussions during the summer of 1925 at the Assembly of Student Secretaries which met for three weeks at Camp Gray, Mich., and at the annual meeting of the National Council of Student Associations, where student delegates were present from each of the nine summer conference areas. It is hoped, in a field so wide and of such importance,

that others will bring forward other statements of experience and conviction. The Council of Christian Associations (Student Y. W. C. A. and Student Y. M. C. A.) at a recent meeting at Lake Forest College voted to encourage the drawing together of both Church and Association people for more thorough study of this whole question. It will further these discussions if these chapters evoke criticism and comment.

It may be added that many people through years of experience have contributed to the thoughts here expressed. Those familiar with this field will recognize the use here made of the sound principles enunciated several years ago in the series of Cleveland conferences participated in by representatives of both the Church and the Association. Among many other individuals and groups whose thoughts in this realm have lent encouragement to these studies, reference should be made to reports of Dr. O. D. Foster and the discussions of the Advance Program Commission, of which Dr. James C. Baker of Urbana, Ill., is Chairman. The actual writing of Chapter III was done by Francis P. Miller and of Chapters II and V by Clarence P. Shedd. Chapter I was originally prepared at the request of the Editorial Committee of THE INTERCOLLEGIAN for a series of articles which it is publishing.

CHAPTER I

THE CHURCH UNIVERSAL

The one great hope left to our generation is for a World Community of the Loyal,[1] a World Fellowship made possible by Jesus Christ. There are indications that such a fellowship is forming. One should accustom himself to think of this fellowship not merely in general terms, but so specifically as to be able to visualize a World Community of Christians expressed through countless local communities. These local communities or groups may be thought of as fellowships, power houses, experimental stations, demonstration points, the living consciences of the villages, colleges, cities, or nations in which they are to be found. They afford a fellowship within which men know that they have passed from death into life because they love the brethren; they supply the dynamic by which moral and spiritual transformations may be achieved in the lives of individuals and the customs of communities; they serve as laboratories within which may be discovered, through experiment, what God's will involves in human relations; they demonstrate a quality of corporate and personal life superior to that which is characteristic of society in general, and they stand ready to remind the whole community of the moral implications of issues which arise in its life and to take the initiative in creating a public opinion favorable to goodwill, justice, and truth. The significance of such groups is apparent to anyone who considers that the world's problems of which we hear so much cannot be solved at large. They can only be solved as we deal with them in specific terms. Discussion about their solution

[1] This phrase is used by J. H. Oldham in *"Christianity and the Race Problem."*

is apt to be quite unreal if not hypocritical unless those who discuss share in the fellowship of some group whose members are endeavoring to *live out* in their own relationship the solutions which they advocate.

The characteristics mentioned above would obviously not be applicable to any considerable percentage of the groups which now bear the name Christian. But any one who is familiar at first hand with the facts knows that at least a few groups of this kind may be found at the present time in every part of the world. There is no race or nation to which they are wholly unknown. And in spite of the superficiality, literalism, and materialism which characterize so much of the Christian Community in America we may be sure that there are a few more here than the *American Mercury* admits! The majority of these groups in the United States could be identified with local parishes representing one of the denominations. But there are also others forming a part of some great lay order, like the Student Christian Association Movement, and perhaps a very few others quite unrelated to the organized life of the Church.

The life of such groups is at the same time local and universal. Their daily existence is rooted in the needs and interests of their own community, but the purpose of their existence is to incarnate the life of God as known in Jesus Christ and to mediate that life to the whole of society. Their purpose is universal, but they prove its truth by their success in localizing its application. The life and interests of each group are in some sense miniature reflections of the life and interests of the World Community of which it is a promise.

There is undoubtedly a growing sense of unity between these groups representing every race, nation, culture, and language around the world. Any number of people these days have theories as to what they should like to see constitute a basis for unity between Christians.

Apart from theory, it is worth inquiring what is, in fact, *coming to be* the basis of unity? Is it creed, is it ritual, is it Church government? No, so far as one can see, it is none of these. Rather, it is loyalty to the personality of Jesus Himself. It is His life and the interpretation it gives us of the life of God that constitute the actual tie that is binding Christian groups ever more surely into a World Community of the Loyal.

If this is true, it is the most significant movement in human society for 1,700 years. It marks the turning of the tide toward a real Christendom. It means that Christians are ceasing to betray their Lord by mistaking lesser and relative loyalties for their supreme loyalty to Him. It means that Christians are beginning dimly to apprehend that the fact of Jesus is for them the supreme fact of existence, in comparison with which all other loyalties are partial and subordinate and must be acknowledged as such. They are beginning to appreciate that His personality and their purpose to make God's will, as they discover it in Him, effective in human society is the only adequate and true basis for unity. In other words, the universal element that gives kinship to the members of all these groups will be spirit and personality rather than ritual or creed or ecclesiastical government. These latter are important but are infinitely less important than Jesus Himself, as "the Eternal lived in Time."

So will the Church Universal gradually take form and shape in the midst of chaos. Its growth is a matter of generations and centuries; but even now we can participate, however meagerly, in its true life. It includes in its fellowship all those who are sincerely and earnestly seeking to *live out* their faith in God through Jesus Christ as they interpret it in the light of the Bible record, the history of the Christian Community, and their own present experience. Such inclusiveness naturally allows for variety in confession of faith and in the forms of institu-

tional life. Local groups will continue to have their services, creeds, and systems of government according to their own temperamental denominational preferences. This variety is to be welcomed and not deplored as heretofore. But it will be variety within a larger unity. Denominational loyalties will be recognized as worthy only in so far as they contribute to an appreciation of that entire Christian fellowship of whose life each denomination is but a partial and incomplete expression. Each denomination or group has, as a member of one spiritual body, a distinct but limited function to perform in its total economy. The chief interest of many members since the Reformation has been that of protesting their own self-sufficiency and unique worth as against all the other members. The foot has said to the hand, "I have no need of thee." Thus each member has continued to deny its God-given function of building up, enriching, and maintaining the whole organism. The day has come when every local group and national denomination needs to recognize that the only justification for its continued existence in the eye of God is that it acknowledges and is making an effort to *live out* the truth that:

> He, Christ, is the head; under Him, as the entire Body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the Body to grow and build itself up in love.

This means that, as a Christian, the individual has a religious life far more inclusive than the life of his denomination. His existence as a Christian is not coterminous with his denomination, but extends beyond it. Where this extension of interest and fellowship is absent, denominationalism degenerates into sectarianism; where it is present, the life of the Church Universal may be experienced as a fellowship which includes and transcends the denomination. There is always a blight upon

the Christian Community where religious experience is judged coincident with denominational attachment. The true Church of Jesus Christ is superdenominational.

The life of the Church Universal is also supernational. Its members have a consciousness of Christendom which transcends their consciousness of nation. In other words, American Christians have more in common with Christian groups in China or England than with anti-Christian groups in America. And if selfish national interests conflict with the interests of Christendom, allegiance to God will be recognized as prior to allegiance to the flag. The God whom they worship is not the National Being, but God as He is known in Jesus.

However, those who share the fellowship of the Church Universal are far from being anti-national, except in so far as a perverted form of nationalism denies the ideal of Christendom. They are not cosmopolitans, nor are they men without a country. They do not wish to become denationalized; on the contrary, they wish to be true to whatever is noble and worthy in their own cultural and political tradition. The real Christian realizes that his value to the World Community of the Loyal will largely depend upon his being *himself*—true to the best in his own race. And he will wish representatives of other races to be the same. But his mind will not labor under any delusion as to the significance of the contribution of his own country, nor will he fail to appreciate the relative worth of that contribution in comparison with the wider life of Christendom, for "by the light of Christendom will the nations walk, and into it will be brought the glories and treasures of the nations."

It is obvious to any thoughtful observer of the human scene from 1914 to 1925 that the only hope of the race lies in the growth of such a World Community. The world, like the student bodies of some universities, is floundering aimlessly along an unknown trail, bound

nowhither. It is trite to observe that this state of affairs is tolerably good evidence of the disintegration of civilization. In general, healthy civilizations seem to be those which are under the influence of an ideal or purpose sufficiently conscious and expressed to give some sort of spiritual cohesion to the society in which it is operative. It is just this lack of any basis for spiritual unity between the nations that makes the situation at present so desperate. There is nothing inherent in our civilization, as it stands, capable of counteracting the centrifugal forces of racial antagonism, perverted nationalism, and economic imperialism. These forces will triumph unless a new and more powerful force is introduced into the situation. It is conceivable that such a force may be found in the ideal of a World Community of the Loyal. The ideal of that community allows no disrespect for personality on the ground of race, color, or social position, nor does it allow odious distinctions between American and German, cultured or uncultured, foreigner or "native son," a worker by hand or a worker by brain. Without such an ideal to insure the creation of spiritual bonds between peoples and classes an effective League of Nations is unthinkable. Can we realize its significance in time?

In spite of every kind of obstruction both within and without what we now call the Church, there are sure signs that an increasing number of people in various parts of the world are coming to realize that this is the only ideal worth living for. To be sure, there are many adversaries; there are the provincial persons who have inherited a strain of Nordic paganism which makes them still crave a tribal God; there are ecclesiastically minded folk whose interests are in the present order; and there are sectarians some of whom believe that the Reformation meant a repudiation of the Catholic ideal of Christendom as well as a rejection of the Roman system, while others limit their gospel to the one verse, "Come ye out

from among them and be ye separate." But these are not all, and in the end of the day their obstruction will be overruled. The tides of God are moving in the opposite direction. The rapid growth in intercommunal and international Christian fellowship in every section of the life of the Church gives dramatic evidence of this fact. Is it nothing that the Christian students of the world are bound together in a Federation, or that at the last meeting of the General Committee of that Federation the most important contributions should have been made by the son of one who was an African slave in the United States, by a gentleman from the Orient, and by a brilliant young journalist from the Argentine? A member of the Greek Orthodox Church writes as follows about his impressions of this meeting of the General Committee:

> Something very near and dear was opening more and more to me in the Federation, and the more I entered into its spirit, the more clearly I caught its hidden music and the more strongly I felt this revelation. In everything I detected prophetic tones. The catholicity which is often, much too often, only potential in the Christian world was blossoming before my eyes as a living thing; an unforgettable feeling of the real unity of the Christian world was scorching me. I realized that no one needs to create this unity; it needs only to be brought to the surface, to be unfolded, to be transferred from the mystic spheres to the sphere of experience. . . . That about which the Russian Orthodox Church has thought and is thinking (the ideal of the penetration of the whole of life by the Church, the building up of a complete Christian culture on the foundation of love and liberty), that very same ideal animates and inspires the Federation, which regards as its task the transfiguration and Christianization of life. It is not building a new Church but is revealing, bringing to realization, the one true holy Church in its relation to the world.

What are some of the conditions of our realizing this ideal, of realizing it, not in general terms, but in the life of specific groups around the world, and particularly in

the life of Christian student groups in America? For if we cannot incarnate the spirit of the World Community of the Loyal in our own group we have no right to urge it upon others.

1. The first condition is that we learn to appreciate more fully what is involved in man's being reconciled to God. Luther's great idea, "salvation by faith," is true, but it is only a part of the truth. Salvation is begun and continued by faith, but achieved through fellowship, and not so much through a general sense of fellowship with humanity at large as through a particular fellowship or group of those who share the same faith, and whose relations with each other afford an opportunity for *living out* reciprocally the mind and spirit of Jesus in their daily intercourse. Such a fellowship group is the true unit of the Church Universal. The quality of its corporate life is a unique demonstration of the power of the Living Christ. It is Christ incarnate in the fellowship Who redeems us and society. God is truly in such a group, reconciling the world to Himself. Let each of us remind himself as he labors and serves that it is not so much God through him who achieves as God through the World Fellowship of which he is an insignificant instrument.

2. Another condition is that we discover how the corporate life of these local groups may be more effectively built up. If their corporate life is so important, it is obvious that we need to give very much more attention to it. The amazing impotence of the great Protestant communions in the face of the evils of society is sufficient evidence of the price they have had to pay for largely disregarding this essential element of New Testament Christianity. Those who heard him will never forget Studdert-Kennedy's questions to the members of the Council of Christian Associations after the Indianapolis Convention.

You have brought together 5,000 students. You have been responsible for their having an experience that means a spiritual revolution in the lives of many. When the delegates return to the colleges, who will welcome them? Where is the fellowship in which they will find strength to live out their resolves? In what groups will the spiritual values they have received here be conserved, and the ideas which have been sown be allowed to germinate and bear fruit?

Many of our religious leaders have completely failed to appreciate the extraordinary pertinence of such questions. They imagine that if an individual has been sufficiently stimulated he can be trusted to discover on his own initiative some kind of relationship with others which will be adequate to conserve the values of his new life. As a matter of fact, their confidence that this will automatically happen is usually misplaced. It all too frequently occurs that men who have been so stimulated either dissipate their energy in starting some new organization or else, in course of time, lose all their gains for lack of fellowship.

The utter loss and waste of spiritual energy among American students at this point is enormous. There are no students in the world with such tremendous latent capacities for moral reformation, but they squander their resources recklessly through ignoring and even having a certain contempt for the corporate life of existing groups in which their new vision might become incarnate. The life-giving water which should mean a new earth frequently flows away and disappears in the desert sands because the channels which might conserve and direct it have been entirely disregarded. As a consequence of this it is not surprising that there are as yet very few persons who really know what is essential to building up and maintaining the life of a local fellowship group. It is probable that one of the first conditions of our learning what is essential is our recovery of a truer sense of the meaning of worship and the development of ways of

group worship better suited to student needs and interests. If we are to make progress in this matter, it will be necessary for many different groups to experiment along different lines in an effort to understand more clearly the meaning of their purpose and to discover how it may be realized more effectively in their own life and through their influence upon society. Our passion for passing resolutions might be supplanted by a passion for building up the life of our group so that it will incarnate the intention of the resolutions. It is only by so doing that the members of the group will become conscious of the significance of their participation in a World Fellowship.

3. The third condition is that we should develop a truer conception of the place and function of organization. At the present time it is common for many religious leaders to speak of organization as unimportant or unspiritual. Their inference is that interest in organization is evidence of a desk-centered, anti-mystical, non-religious type of mind. By taking this point of view they lend their influence to perpetuate the evils of schism and disunion which they are eager at other times to decry. The truth is that organization is as important to society as the body to the soul. An organization which does not reflect in its structure the ideal of the society which functions through it will render that ideal inoperative. A wrong type of organization inhibits society just as much as a diseased body inhibits one's personality.

The visible expression of the Church Universal awaits the discovery and acceptance of a form of organization which reflects its true genius. Organization is often thought of as something which requires conformity to a certain type on the part of those who participate in it. This has generally been true in the past. The fault, however, has not been so much with organization as with the minds of those who constructed it—literal minds,

static minds, mechanical minds. There is nothing inherent in organization itself which is opposed to variety and elasticity. It ought to be possible to have a form of organization which is sensitive to the voice of the spirit, which allows for diversity of expression while preserving unity of purpose, and which is elastic without losing its effectiveness. Societies already exist with organizations which approximate this type.

Such an organization may be thought of as an instrument for education, a means of disseminating ideas and information and of releasing spiritual power, as a channel through which living movements can flow, as a scaffolding from which men can do their creative work, rather than as an agency for coercing men's minds and consciences to fit into predetermined grooves or for providing a comfortable and secure place where they can die of dry rot.

The day will certainly come, however distant, when a form of organizational relationship will exist between the various branches of the Church which will secure both unity of purpose and diversity of expression, and which will symbolize more perfectly the oneness of their spiritual life. Meanwhile we can try, each in his own group, to develop that kind of organization which most adequately reflects our common purpose.

4. When we use the word Church, we should train ourselves to think of the whole group of Christian people in any one community rather than of such terms as Presbyterians, Methodists, Baptists, etc. Let the term "denomination" be reserved, as it was intended, for branches or subsections of the Church, and let the word "Church" be correctly employed to designate the entire Christian fellowship in a given locality or throughout the world. It was the Church of Christ in Corinth that was the significant unit for Paul rather than the groups that adhered to Apollos, or Cephas, or himself.

We must strive to incarnate in our own everyday relations the spirit of the Church Universal. This requires the grace of sympathy, of understanding, of appreciating another person's point of view. It involves rising above all sorts of prejudice—racial, national, and ecclesiastical. It means personifying the Master's spirit of creative goodwill. Someone has well said that the Church Universal will only begin to appear when Episcopalians can sing a hymn of thanksgiving for the existence of the Methodists, and the Presbyterians for the Baptists.

5. If the thought of Christian folk in America succeeds in arriving at and incarnating in their community customs a truer conception of the Church Universal, one of the most obvious and immediate effects will be the change that will take place in their attitude toward missions. If any section of them ever regarded missions as a geographical extension of American Protestantism to other continents, that idea will be exploded for all time. This, happily, would not mean any loss in either the richness of the ideal or its urgency. Quite the contrary, in fact. In a community of students where there is some real consciousness of sharing in a World Fellowship it would be much more natural for these students to take into account the welfare of every part of the world in making their decisions about life work. But this decision would not be tainted by paternalistic motives or marred by feelings of race superiority. If one felt that the situation in the Orient was such as to necessitate his living in Shanghai rather than Baltimore, that choice would mean (as it all too frequently does not now mean) that he would wish to put his services at the disposal of the indigenous Church in China, sharing with it whatever might seem of value in American experience, but encouraging it in every possible way to discover forms of institutional and intellectual life true to the

genius of the Chinese people rather than attempting to impose upon it forms peculiar to America.

The content of missions, moreover, would no longer be limited to mutual aid between groups of Christians in different continents. It would also include the occupation by religion of as yet unoccupied areas of social thought and practice.

When the full significance of such a task becomes clearly apparent to Christian people, the idea of missions will possess a quality of immediacy and moral earnestness unknown before. It will then become the natural and inevitable expression of the Christian social conscience.

6. We must learn from Jesus how a new ideal may be realized in the midst of old institutions which seem to be irreconcilable with it. His method of securing social evolution was not revolt but claiming the old institution for the new ideal. He claimed the Synagogue for His vision of the Kingdom. The Synagogue crushed Him for His impertinence, but by that action spiritual forces were let loose which guaranteed the ultimate triumph of His ideal. Let us each in his own way claim his denomination, his group, his Association for the God-given ideal of a World Community of the Loyal to Jesus Christ.

CHAPTER II

THE WORK OF THE DENOMINATIONS IN THE UNIVERSITIES

The Church has always been at work with students. Anyone who is at all familiar with the development of American education knows that the whole educational system is an outgrowth of the impulse given to education by the Church. For the first one hundred and fifty years of our national life, most of the Church's work with students was done in institutions that were directly under its control. That is only another way of saying that practically all of the institutions of higher learning were either under the direct or indirect control of the Church itself.

The university situation confronting the churches and the Christian Associations is radically different from that of even a decade ago. Church and Association programs that were adequate then need to be reexamined now in the light of a host of new forces and attitudes. Such factors as the growing secularization of education, the rapid extension of public control, the gains made by coeducation, the doubling of university enrollment, the distrust of older educational theories and practices coupled with wide experimentation in new pedagogical methods, the pragmatic point of view in philosophy and religion, the new schools of psychology—all these and many more have a vital bearing on the development of vital religious movements among students.

As late as 1870 there were only 6,000 students enrolled in state-controlled colleges and universities. By 1880, this number had increased to 10,000 students. Even as

late as 1900, this number has come up to only 45,000. In the quarter century that has passed since 1900 the facilities for education under public auspices have so increased and improved that today there are nearly 250,000 students in these institutions. This is a much larger number than are found in all the denominational colleges and is nearly half of the total registration of students in institutions of higher learning whether public, independent, or denominational.

There is possibly no finer evidence to be found in the whole life of the American Church of its purpose to adjust itself to the new conditions confronting American youth than is to be found in the present work of the churches in the public-controlled university communities.

The situation confronting the denominations is made clear by considering the problem confronting the Methodist Church, which was one of the earliest of the national church bodies to sense the changed situation and to develop an aggressive program. In almost all of the states, the Methodist Church has more students enrolled in the state universities than in any of the colleges controlled by the denomination within that state.

In the State Agricultural College at Ames, Iowa, 42 per cent of the student body are Methodists, in the State Agricultural College at Manhattan, Kan., 29 per cent are Methodists. One out of every three students at Ohio State University is a Methodist, giving a parish of nearly 5,000 men and women Methodist students.

At the University of Illinois, where, under the able leadership of Dr. James C. Baker, the Methodists have carried through one of the finest programs of church student work attempted by any church in the country, every fourth student is a Methodist. This, again, means a student parish of at least 2,500, exceeding the number of Methodist students found in the colleges under the direct control of the Methodist Church in the state.

These facts illustrate the problem faced by most of the major denominations.

Obviously the Church must strengthen, in every possible way, the ministry of the local parish churches in university communities, and in this way supplement the campus-wide interdenominational religious work of the two Christian Associations. It has, however, become increasingly clear that, no matter how thoroughly this voluntary religious work program was developed, there was still need for supplementing it by a program of curriculum religious education. Suggestions as to the present experimentation in this field are given in Chapter V.

So far as the student situation is concerned, it is quite clear that if we had ideal schools of religion on every college campus there would be a much greater need and greater opportunity for the voluntary religious movements of the denominations and the campus Christian Associations than at present. It is through these more voluntary aspects of the Church's religious impact on students that the education of the will and of the attitudes is so completed that young people gradually come to have in them "that mind which was in Christ Jesus." It is through this aspect of the work that those decisions are made which are most widely influential in shaping the later courses of their lives.

The Work of the Parish Church in Carrying Out Its Program with Students

A. The Preaching Ministry of the Denominational Parish Church

The local church works in two major ways with students: First, it expresses itself through various means and methods as a parish unit in one of the denominations making up the total body of the Church. Second, to complete its service to students, it reaches out for coopera-

tion with other denominational units, both locally and nationally, in an attempt to give a vivid demonstration of the essential unity of the Church Universal.

There is no part of the Church's whole program with students that is quite so important as its preaching and pastoral ministry. As one follows the development of the student pastorate during the past decade, one wonders if the Church has given enough attention to this starting point in its program with students. Much that is being written seems to suggest that the Church problems on the campus will be solved when funds are provided nationally for the support, in every local university center, of student pastors. The result has been that frequently student pastors, nationally supported, have been placed in churches as associate ministers beside men who had final responsibility for the program and whose Church policy or preaching was thoroughly out of harmony with modern religious conceptions.

That Church leaders sense this problem is indicated by such a comment as the following from the 1924 *Report*[1] of Dr. O. D. Foster, University Secretary for the Council of Church Boards of Education:

> Many a strong university pastor has been greatly handicapped by an inadequately trained and poorly adapted local pastor or association secretary with whom to work. Nothing is more deadening to the student pastor than to be compelled to see from Sunday to Sunday his alert students fretting under a type of pulpit ministry not commensurate with, or fitting to, the opportunity. We cannot exercise too great care in influencing the local churches to call pastors who are cooperators and prophets of the tomorrow.

In an earlier report[2] Mr. Foster pointed out this difficulty from a slightly different angle.

> Certain local pastors who consider their chief function to be

[1] January, 1925, *Christian Education.*
[2] February, 1923, *Christian Education.*

"to correct the teaching of the university" complicate for the modern pastor his already difficult task of properly interpreting the Christian philosophy to the incredulous youth.

It would seem to be wise strategy for Church leadership to give itself to inducing Boards, Synods, Conferences, and local churches *first to find able, prophetic, modern, Christian ministers* for the pulpit of the churches in college communities and *then* to add one or as many more associates as needed for student pastoral work.

It was this situation which led the 110 student Y. M. C. A. secretaries in national assembly in Estes Park, Colo., in 1923, to address the following petition to the Council of Church Boards of Education:

"To the Council of Church Boards of Education:

"The Secretaries of the Student Young Men's Christian Associations and members of the National Council of Student Young Men's Christian Associations, gathered in an assembly, respectfully call your attention to the following facts:

1. The very efficiency of campus Christian work depends on a powerful local ministry and the quickening influence of public worship.

2. Often confusion exists as to which of several local churches is the center for student work of that communion.

"Therefore, we venture to urge upon the various Church Boards of Education, through your Council, that:

1. Earnest effort be made by proper church authority to secure the calling to, or placing in, churches which minister to college students, ministers of winning personality who have a prophetic message suitable to students, and

2. Lists of churches in each college community, which are, by location, equipment, and personnel, best adapted

to serve as student centers, be published annually in the Church's year book, so that parents and home pastors may notify the ministers of such churches of the incoming students."

B. The Denominational Student Pastorate

The student or university pastorate, as such, is relatively recent. As late as 1912, but thirty-two men were employed by seven of the major denominations to give all of their time as associate ministers working with students. Today, the major denominations, north and south, employ about 150 men and women for this work. It should be noted that these 150 special student workers are concentrated in less than 50 public-controlled institutions. There are 750 higher institutions of learning in the country, 119 of which are public controlled. While these public-controlled institutions are strategic centers for work with students, it must not be overlooked that the major task for the churches and Christian Associations is still outside these institutions.

The extension of the student pastorate in these larger university centers has resulted from the changed campus situation already referred to and such other factors as: *first,* the success of the pre-war experimentation in this field; *second,* the expansion of national church funds since the War, making it possible for the denominations to offer national subsidy for churches agreeing to take their student work obligations more seriously. This national subsidy, in most cases, takes the form of supplying all or part of the salary of the student pastor. The gift is made conditional upon other funds being provided by the local church and the regional organization of the church. This principle introduces a measure of national control of local work, giving student pastors a national as well as a local responsibility.

The student pastorate is in an experimental period.

For years, forward-looking Christian Association and church leaders have been praying for the time when the Church would so develop its work that students would find in the Church a real home center in which they could grow intellectually and spiritually. That time is not yet fully here, but the student pastorate is doing a great deal to hasten the day. Those who really love the Church and the larger and better Church that must come can only thank God and take courage as they survey the present development of the student pastorate in the state university field.

There are at least three major types of denominational student pastorates:

1. *The associate minister of the denominational parish church,* who gives all his time as a director of religious education for students. This is the most common type. The Episcopalian and Lutheran churches adhere wholly to this type. More than half of the student pastorates of the major denominations conform to this type. These student pastorates are financed jointly by funds from national, state, and local church sources.

The student pastor, like the student Y. M. C. A. or Y. W. C. A. secretary, is working in the field of voluntary religious education. One of the principal differences is that the student pastor's work centers about the students of his own denomination and the denominational parish church or special student work center, whereas the Christian Association secretaries center around an interdenominational, student-led, campus organization. The student pastor's work, competently led and effectively supported by the local church, tends to make easier the fulfilment of the Christian Association's objective II —"To lead students into the membership and service of the Christian Church." Such difficulties in relationship as may arise in this type of student pastorate are pri-

marily due to personalities rather than to any tendency to conflict which is inherent in the plan.

2. *A minister at large for all of the students of a denomination in a local community.* This plan is especially adapted to the larger city centers. It means that, where there are four or five churches of one denomination that would like to serve students, the student pastor is a sort of associate minister for all of these churches. As this work is not rooted in the campus or a local church, it tends to center about the student pastor and is in danger of becoming a personally or nationally directed denominational welfare work. The situation would be greatly relieved if the churches in such a community would designate annually one church of the denomination as the student church, and relate the student pastor to that church.

3. *A denominational student pastor independent of any local church, but provided with a social center near the campus where he carries on the work of the denomination with students.* Where churches are distant from the campus or unable to serve students, church bodies have bought homes for student pastors near the campus and have so equipped these homes that they can be used as centers for a limited amount of social and religious activity for students. In a sense, the student pastors become nationally supported student welfare workers. The ultimate outcome of such a plan would seem to be the creation of denominational student churches as college substitutes for the normal church. This plan would seem to be least satisfactory, since it does not relate students to the life of a normal church and has inherent in it possibilities for conflict with the local church of the denomination, with other churches of the community, and with the campus Christian Associations.

The tendency of this plan may be to deny students that very fellowship with persons of other social groups and

of different ages that it ought to be one of the chief tasks of the Church to supply. Serious study should be given to the possibility of integrating this work with the work of some local church.

C. The Interdenominational Student Pastorate

The interchurch student pastorate came into being immediately after the close of the War. It was designed primarily to give leadership in small state universities where the Christian Associations were either weak or non-existent, and where none of the churches individually had a constituency large enough to warrant the employment of denominational student pastors. It is splendid proof of the purpose of national church leaders to find new ways of transcending denominational limitations. It is found now in about a dozen of the smaller state universities.

There are three types of interdenominational pastorates:

1. *The interchurch pastorate, which is created and continued independent of the Christian Associations.* The tendency here is to make the pastorate an interdenominational substitute for the campus Christian Associations. This plan tends to break the connections of its members with other college Christian Associations and to center the Christian activities about the person of the student pastor. In its beginnings and possibly in its later development, it has inherent within it the danger of being a nationally supported paternalistic substitute for an indigenous, student-led, campus Christian Association. The Church and the Association needs to study the implications of these experiments.

2. *The interchurch pastorate in cooperation with the Christian Association.* This plan involves, as does the other, the national subsidy of church Boards of Educa-

tion, but the work is administered through an advisory board directly related to the Student Christian Associations. The student pastor unites the functions of Christian Association secretary and student pastor. For the small state university where no trained leadership would otherwise be possible, this would seem to be a promising type of experiment, safeguarding, as it does, the indigenous campus Christian Association, and creating heavy obligation for relating students to the Church.

3. *The integration of Christian Association secretaries and student pastors into one united Christian Association staff for the large university,* as at Cornell and Pennsylvania. Under these two plans there is a Christian Association Board representative of the campus and the cooperating churches. This Board employs a Christian Association general secretary, who is related solely to the Board and has executive responsibility for the total campus voluntary religious work. Associated with the executive secretary are secretaries supported by money paid to the Christian Association by the churches locally and nationally. Each of these secretaries has a specific responsibility for leadership in a phase of the total campus Christian Association work. At the same time he serves as a student pastor, relating students to the church or churches of the denomination supporting him.

This plan seems to have been well adapted to the genius of the universities conducting the experiment. How far creative student initiative is inhibited or extended by this plan is not yet clear. That a large specializing staff does present problems in this realm is evident.

D. Denominational Student Clubs and Federation Proposal

One of the recent phases of the student pastor's work is the development of denominational student clubs, built for the purpose of giving students, as in the Student

Christian Associations, a share in the developing and carrying through of the denominational program for the students. There is a tendency to unite these local clubs into national denominational student organizations. The Episcopalians were the first to do this. They have had for a number of years a national student council. Today there are units of this council in seventy-three colleges. The Methodists took steps toward national organization at Louisville last year. The Lutherans have had such an organization for several years. The Presbyterians began national organization in the fall of 1925. The Southern Baptists have been well organized for quite a number of years.

In so far as these clubs make loyalty to the denomination secondary to loyalty to the Church Universal, they are a source of strength in the campus religious life.

Federation of Local Denominational Clubs as a Possible Substitute for Campus Christian Associations

The proposal being made by some of the national church leaders for a federation of these denominational clubs on a local campus for the carrying forward of much of the interdenominational work now promoted by the Christian Associations is a cause for real concern. At this point, much clear and unbiased thinking needs to be done by both church and Association leaders. These two plans differ fundamentally in method of creation, control, and intercollegiate relationship. The Y. W. C. A. and the Y. M. C. A. have been fellowships created voluntarily for campus-wide Christian service by students coming out of the life of many local churches. The federated plan would create, by official action of the church student clubs involved, a board of student officers for the direction of campus-wide interchurch activities. Such a federated Student Association would seem to cut across the genius of the campus in its method of creating indig-

enous, campus-wide student organizations, and would make for far less of interdenominational action than is now possible through the Christian Associations. In the larger university situation there is doubtless need for a committee, on which the denominational student groups and the Christian Associations are democratically represented, which would propose ways of interchurch action and serve as a channel for clearance between the churches themselves and the Christian Associations. To suggest that a committee so created be substituted for the Christian Association does raise questions calling for serious study. This proposal makes clear, however, that all forces working with students are convinced as to the central place of a campus-wide, interdenominational Christian Association. The only difference in judgment now is as to the *kind of Christian Association* that will best build up loyalty to the Church Universal and the denominations as parts of the life of that Church.

CHAPTER III

WHAT TYPE OF INTERDENOMINATIONAL STUDENT WORK?

The enormous expansion of our university population during the last decade and the increasing difficulty, on that account, of counteracting the effects of a secularized educational system have rightly aroused great concern for religious work among students on the part of those who appreciate the danger that the spiritual values in our national life may be wholly submerged beneath the tides of materialism. The situation demands insistent inquiry, constant experimentation, ready response to rapidly changing conditions, and capacity, if required, for fundamental readjustments of method and purpose of all the religious agencies or movements interested in the student field.

The suggestions being made at the present time in regard to types of interdenominational work needed among students are so numerous and varied that it does not seem inappropriate to examine some of these from the standpoint of the Student Christian Association. This course will appear all the more justifiable when one remembers that the associations are the oldest agencies engaged in such work, and continue to serve as the only student movement which is truly national in its constituency and interests. A certain amount of bias is probably unavoidable in a statement which represents the convictions of people to whom this movement means so much, but, if bias there be, it is because of devotion to the loftiest ideal that can inspire the minds of this generation and be-

cause we find in this movement the best available medium for the expression of that ideal.

The central question, an answer to which will help us determine what types of religious work are needed among students, is: "What are the most effective *means* of helping college and university students to discover God and His will for themselves and to relate themselves intelligently to the life and faith of the Church of Christ?" *Means* must be shaped primarily by the needs and interests of student life. Two basic facts will play a large part in determining our conclusions.

The first fact to be taken into account is that the student community is a very narrow strata in the life of the nation. Unless an undergraduate maintains some relation to the rest of society, he is apt to become far too class conscious and to lose the values which come from contact with other ages and with the stream of life which makes up our social heritage. This is especially true in religion. The parish church, strengthened in the ways indicated in Chapter II, can supply at this point what the student needs and what he cannot secure in any other place, either on or off the campus. The preaching, teaching, and fellowship of such a church are indispensable to his proper spiritual development. The student needs the help it can give him through such services as:

1. A church home, in which he may enter upon a life-long fellowship with other Christians.
2. The administration of the sacraments.
3. Provision for corporate worship.
4. Fellowship with non-student groups.
5. Religious education, including instruction in doctrine.
6. Relating him to the world-wide program and work of his own denomination.

7. Training as a prospective layman for the obligations and service of the Church.

The second fact with which we must reckon concerns the present institutional structure of the Christian Church and the essential nature of a student community. We understand by the Christian Church the fellowship of all those whose faith is in God through Jesus Christ. The organizational expression of this fellowship may be observed at present in various denominations and confessions.[1] It is also expressed through a number of interdenominational and interconfessional lay movements like the Y. M. C. A. and Y. W. C. A. Denominational groups are the outgrowth of a desire on the part of some for a more intimate fellowship based on an interpretation of the Christian faith common to their own group but exclusive as compared with the interpretations of other groups. It necessarily follows that no one denomination can adequately serve the interests of the whole community as long as it remains true to its distinctive principles. Hence there is need for supplemental lay movements, drawing their membership out of the various denominations, and adhering to a purpose which is concerned with the moral and religious life of the whole community.

Every college or university is, or will in time become, a well-defined, self-conscious community. The student body is a social entity, a spiritual unit. It is the chief center of loyalty and interest for those who are its transient members. It is *the* society—political, cultural, intellectual, athletic, and spiritual—which forms the *milieu* in the midst of which the undergraduate's mind is maturing—or stagnating—as the case may be. If religion is to play a part in student life worthy of its

[1] The word "confession" is used to designate those groups of churches, in addition to the Protestant, which place Jesus Christ at the center of their life.

preeminence, it must make its appeal on the basis of its right to occupy a place at the very heart of that community—supplying the soul for what would otherwise be a meaningless and valueless conglomeration of youth. in other words, if religion is to command the respect of men to whom the main interests of their life are campus-wide, there should be in every university a student religious society whose appeal is to the whole student body, whose membership is interdenominational and interconfessional, and whose purpose is to lead students to faith in God through Jesus Christ. In such a society or movement student initiative should be at a premium; its sphere of activity should include every section of the student body and should make provision for every aspect of student life which expresses itself in a religious way on the campus. To serve as such a society or movement is the aim of the Student Y. M. C. A.

The history of the student associations reveals their capacity to meet the religious needs of the student community in a unique way and to develop functions suited to the changing conditions of American university life. This capacity is chiefly due to the character of their purpose[1] and organization. While the following characteristics could not be ascribed to every association, they are typical and do represent the genius of the movement as a whole:

1. The associations are campus-wide, autonomous societies, responsive to student initiative and control.

2. As indigenous student organizations, they are in a position to deal with the entire university in the conduct of its religious program.

3. They have freedom to approach all student groups as units.

4. They can more speedily and effectively accomplish

[1] See Appendix A for this Statement of Purpose.

the common task since they are free from ecclesiastical control.

5. They develop a sense of allegiance to the Christian program as a whole.

6. In them there is opportunity for the largest Christian fellowship—interdenominational and interconfessional.

7. They represent the united Christian forces on the campus and make possible the united impact of these forces.

8. They provide a united approach to students who have no church affiliations and to students from other lands.

9. They provide an intercollegiate Christian fellowship nationally and internationally through their national Movement and through the World's Student Christian Federation.

There is, of course, no intention of suggesting that the associations and the churches alone furnish all the religious nurture which students need, basic and essential as they are. We do not overlook the religious value of certain courses in the curriculum, of a carefully planned university chapel service where eminent religious leaders may bring a prophetic preaching message, and of "schools of religion." (See Chapter V.)

Nor would there be any unanimity in the conclusion that a student movement, such as the associations cooperating with the parish churches, is the most necessary and desirable means of meeting such student needs and interests as arise out of the two basic facts considered. Quite the contrary in fact. The difficulty is that the word "Church" has largely lost its meaning. It has been emptied of its richest content and no longer conveys the conception which it did convey for the first thousand years of Christendom. It is now used indiscriminately

for any branch or section of the Church, and the great catholic idea of the fellowship of all those who share in the Body of Christ has in a large measure become extinct. In other words, when an American Christian speaks of the Church, he generally does not mean that at all, but his particular branch or division of the Church, and so each denomination has come to be glorified out of all proportion to its worth or deserts. This organizational disharmony in the life of the Church constitutes our main problem in this field.

The vast majority of ministers and laymen really hope for the day when the organizational structure of the Church will reflect more accurately the spirit of unity which is a fundamental Christian ideal, and the problem is to determine how we can most effectively hasten the coming of that day. In considering the responsibility of organized Christianity among the colleges and universities we are not for the moment concerned with the character of the work in the parish church, but rather with the type of organized interdenominational religious effort *on the campus* and its relation to the solution of this fundamental problem. If the community of students is also a very clearly defined community of interests, what kind of a religious movement would one expect would make the largest contribution to this community's moral and spiritual life and to its thought about the place of the Church of Christ in human society?

There seem to be a considerable number of persons in various denominations who apparently believe that the ideal adhered to by the Student Association Movement for the last half century has been a mistaken one. They say that the associations are not interdenominational but non-denominational, and they contrast with the Association idea the idea of a federation of denominational student groups, local and national.

The following are among the reasons advanced in sup-

port of the opinion that some such interchurch movement would better meet student needs than the associations:

1. The executive group on a campus should be made up of denominational groups if the associations are to be truly servants of the churches.

2. The Association is supposed to occupy an advanced doctrinal position.

3. The Student Y. M. C. A. does not include women in its membership and the church groups do.

4. Association secretaries are less thoroughly trained in religion and theology than pastors.

5. If all student workers were on one staff working under the churches, they would be the Church at work.

6. The Student Department is hampered by its connection with the general Y. M. C. A. movement.

7. If students are loyal to the Y. M. C. A. during college years, they are not loyal to the churches later. Students most closely related to the associations are by virtue of that fact alienated from the churches. The fellowship of the Association becomes a substitute for fellowship in the Church.

8. In denominational colleges it is sometimes asserted that there is no place for both student pastors and Association secretaries.

The point of view reflected in these reasons would appear to contemplate a type of student work so constituted as to make it difficult for one to avoid the inference that it was intended to magnify and conserve denominational values even at the expense of interdenominational ideals. A plan might be proposed which would involve the creation of federated interchurch committees having the appearance of an interdenominational movement, but the denominational groups would be the real fellowship units in which student interest and loyalty would be focused. In certain universities it is probable that denominational

churches would be erected near the campus with purely student membership as contrasted with the normal parish church. No doubt, denominational student conferences would also be promoted locally and nationally. Under such circumstances it would be strange if students did not come to regard their campus religious activities as conducted on behalf of their respective denominations. There are those who sincerely believe that only in this way can students be effectively related to the Church.

On the other hand, there are many who have a strong conviction that for the student field this is an insufficient ideal. These believe that the power of the Christian Gospel is inhibited by nothing so much as by surrender to lesser and relative loyalties. They see in the student field, where for a few brief years men and women of all branches of the Christian Church are brought together through a common educational interest, a unique opportunity for creating an atmosphere in which the life and spirit of the Church Universal will be experienced and in which all relative loyalties will be understood and appreciated as such. The creation of such an atmosphere depends upon the existence of a student movement within whose fellowship students will think and work and serve not primarily as members of separate denominational groups but as individual followers of Jesus Christ. A federation of denominational groups does not produce such an atmosphere. Experience in a federation of this kind convinces one that its members tend to think and work not in the name of Christ but in the name of their own particular denominations. Cooperation through a federation does not insure an interdenominational movement. The true spirit of interdenominationalism will be more likely to pervade a movement because of the *interest* of individuals drawn from various denominations and united by a common purpose than as a result of cooperation between denominational *blocs*.

In considering the possible effectiveness of a movement composed of a federation of denominational units, the following questions have been raised by discerning church and association leaders:

1. Would such a movement constitute a more satisfactory way of reaching students, whether church members or not, who are now outside of the denominations, or would it be less appealing to those who are out of sympathy with denominational lines?

2. Would it not be less inclusive, since locally it would tend to draw into its membership students connected with church groups who were ready to subordinate denominational and theological differences for the larger service of the Kingdom, leaving on the outside many progressive students in non-cooperating denominations and confessions who now find a place for service in the Christian Associations?

3. Would not its method of creation and control make it seem to students more superimposed and a less indigenous part of the campus life?

4. Would it tend to confuse religion with a church building?

5. Would it be more frequently accompanied by an attitude of paternalism?

6. Would it teach people to think of relative and subordinate loyalties as being primary and ultimate?

7. While appearing to stimulate proper loyalty to one's own branch of the Church, would it tend to foster sectarianism?

8. Would it be more difficult for university administrators to make their best Christian contribution through a Protestant federation?

9. How could it avoid placing at a certain disadvantage smaller denominations which for any reason do not have organized student work in a given community?

10. Would it mean less opportunity for experimentation and creative work?

11. If some of these questions were answered in the affirmative, would not the net result be a capitulation before the *status quo* as far as changing the mind of the oncoming generations about the future of Christ's Church is concerned?

12. Would it impair the standing of the American student movement with relation to other national student movements?

13. Might it not mean our loss of membership in the World's Student Christian Federation since the Federation requires an interconfessional position? It would be very serious, for instance, if we did something which would break our fellowship with the Russian movement or with the South American movements.

14. Does not a federation slow up action? It can, as a rule, only go as fast as the slowest group, thus giving a minority group the power of veto, and reducing the campus program to the least common denominator. "If you do nothing save that on which you unite all groups, you will fail to do something which most needs doing." And if action is *not* restricted to matters on which there is general agreement, there will gradually appear within the federated groups a "balance of power" attitude which will ultimately produce a rift in relationships.

There would naturally be some difference of opinion as to the correct answers to these questions. Meanwhile one is inclined to persist in asking whether the qualities inherent in the already existing Student Association Movement do not make it a unique and irreplaceable instrument for accomplishing the work of the Church of Christ in the colleges and whether it would not be a mark of true statesmanship and profound spiritual insight on the part of the leaders of the churches for them to en-

courage it in every possible way before other forms of interchurch action are seriously advocated. These associations do have as their ideal nothing less than creating a fellowship within which may be experienced something of the life of the Church Universal. That they have not been perfectly loyal to their ideal is manifest to themselves as well as to anyone else, but their ideal lives, and it is the only great student movement pledged to that ideal. In attempting to estimate the value of their ideal the following points are worthy of consideration:

1. The significant place that autonomous lay orders have always had in the history of the Christian Church.

2. The very great value of a group of pioneers for the future of the Church of Christ. The members and secretaries of an autonomous student movement, loyal to the person of Our Lord, are free to explore in new fields and experiment with new problems to an extent which would not be true of any student movement officially related to the various denominations.

3. The true significance of such a lay order among Christian students is seen when one examines the present dismembered state of Christendom and realizes that impotence will continue to hound the footsteps of the Christian Community until some truer conception of the Church Universal is born in men's hearts. It is manifest that this conception is being born in the hearts of some of the members of our Student Association Movement through their connections with the World's Student Christian Federation and their interest in Christian world education.

4. The influence of the Association does not divert men from the Church in the sense in which St. Paul used that word. The associations do divert from sectarian interest; that they do not divert from proper loyalty to one's own branch of the Church is evident to anyone who

studies the mission field and traces back to its source the interest which has sent many of the best men and women there. Most of these will be found to have derived a large measure of their interest from participation in some student association study group or at one of the summer conferences. What is true of some of the best men and women on the mission field is also true of many of the strongest religious leaders in the Church in America.

CHAPTER IV

CONSTRUCTIVE PROPOSALS IN REGARD TO RELATIONSHIPS BETWEEN THE AGENCIES AT WORK

A Council of Christian Associations

In order that there may be one executive group representing the campus-wide student movement in coeducational institutions, the local Y. M. C. A. and Y. W. C. A. should form a Council of Christian Associations (C. C. A.) composed of representatives from both associations. This council would serve as an instrument for joint action whenever the two associations found it desirable to function in unison, and would also represent the associations in their relations with the neighboring parish churches.

Committee on Church Connections

One of the principal committees of the C. C. A. should be a Committee on Church Connections. The membership of this committee should include all student presidents of the denominational clubs and student pastors, ex-officio. The chairman of the committee should be appointed by the C. C. A. and should be a member of the C. C. A. In coeducational institutions where there is no C. C. A., or in a men's college, the Y. M. C. A. should provide for such a committee. The purposes of this committee would be chiefly:

1. To relate students to the parish churches; to interest them in attending the service of worship there provided, and to encourage them to participate in the churches' corporate life. The committee would make

plans for accomplishing this and supervise their execution. It would assist the student pastors by providing lists of the students of their denomination, and in every other way which gives promise of bringing students into the fellowship of the churches. The members of this committee would in their efforts on the campus function as committeemen of the Association. In other words, it would be the Association's committee to encourage the connection of Christian students with the churches. The committee would also encourage the various denominational clubs which it represented to participate on the campus in the fellowship of the Association.

2. To educate the members of the Association in regard to the significance of the distinctive functions of the churches.

3. To serve as a clearing house for the work of the denominational clubs.

4. To keep the Association informed of the work in the parish churches.

A Council of Christian Workers

In addition to the Committee on Church Connections it would also be advisable to have some sort of regular meeting of full-time workers among students whether on or off the campus. This group would have no executive or administrative function, but would serve as a means of exchanging information, correlating plans, and cultivating a spirit of unity.

The fellowship of such a meeting need not be hindered by a frank recognition of the varying functions which its members represent. All may be led to see that the secretaries of the associations are naturally in a somewhat different position from those who represent one church: (*a*) They are responsible immediately to a student cabinet which has the directing and controlling power in the campus movement; (*b*) they welcome new proposals con-

cerning campus Christian work, but they must withhold judgment until they can confer with this cabinet; (*c*) they are charged in a special way to hold themselves ready to do as much for the denominations unrepresented in the community and, in practice at least, for members of other confessions as for those churches which have organized student work in the college community.

These groups are usually called Councils of Christian Workers or Federations of Student Workers, etc. They generally meet monthly or twice a month.[1]

If there is to be a genuine and effective fellowship in the group of workers among students at any university, it must be based upon a clearly recognized differentiation in the responsibility of the associations and the parish churches. Historically, the associations have regarded themselves as servants of the Church. On any other assumption, there is little justification for their existence. In general, it would appear that the solution lies in the direction of a demarcation of responsibility and function arrived at by mutual consent. The principles which should determine the character of such a demarcation have been suggested in the course of the preceding sections of this memorandum. In view of their character, the associations should probably be responsible for everything which concerns the campus-wide interdenominational life of students, whether this means an evangelistic campaign or Bible groups in living centers. On the other hand, the denominational representatives should be responsible for that aspect of the student's religious nature which can only find its full and natural expression in

[1] The form of organization at Cornell and at the University of Pennsylvania is often referred to. It would seem that the Association idea would be conserved in such instances if:

a. The church workers who are to be the C. A. staff of the Association were selected and called by the Association.

b. They were paid through the Association treasurer.

c. Their responsibilities included definite assignments to tasks which were a part of a "campus-wide program."

d. Their work on the campus were directed by the general secretary.

the life of a parish church. Whenever the denominational representatives take collective action, it is to be hoped that they would think of the Association as the normal channel through which they would reach the campus.

At this point the associations must prove not by word only but by deed that they are truly the servants of the Church. It is their duty not only to facilitate the work of the student pastors whenever possible, but to make a vigorous and sustained effort to induce their members to participate in the worship and service of the parish church.

A New Personnel Policy for the Associations[1]

The problem of working out adequately such a policy as this in any university is, in the last analysis, a matter of personalities. There is a need for immediate attention to the question of qualified secretarial leadership. No positions in the entire Association movement require a greater variety of talents or a higher quality of service. One is impressed by the increasingly able group of men who are taking up the work of the churches at these posts and the growing concern of the university administrations for religious education. The associations simply cannot expect to maintain their proper place, important as that intrinsically is, without securing and retaining at every university men who possess that rare combination of gifts which makes them able to deal on an equality with those they meet in both the university faculty and the churches, while at the same time capable of giving proper leadership to a genuine indigenous student movement.

This should be one of the first points of emphasis for the new Personnel Division of the National Council.

[1] Refer to report of Committee on Secretarial Training and Standards, of Student Department, National Council of Y.M.C.A.

Abler and More Representative Boards

The first nucleus of the Advisory Board should be selected from the university as a whole regardless of church connection. After this is done the Board should include, if possible, representatives of the churches doing organized work in the community. These should be chosen by the Association only after some kind of satisfactory consultation with the churches. Further, there should be included several of the strongest churchmen throughout the state, men who, when occasion demands it, may bring to bear upon the state university the Christian sentiment of the entire state.

The Association Secretary and the Churches

If a satisfactory *modus vivendi* with the church workers and their parishes is to be established, the Association secretary, if there be one, has a very heavy responsibility in the matter. Much will depend on his own personal relations with the ministers and student pastors. Lack of intelligent sympathy on his part with the historic development of the various branches of the Church, and impatience with a situation which this generation of ministers at any rate certainly did not create, may produce an atmosphere in which even sincere efforts on his part toward cooperation may be abortive. The secretary would do well to consider his responsibility in such matters as:

1. The cultivation of genuine friendship with the neighboring ministers and the student workers attached to their churches. The mutual regard which results from such friendship is the only secure basis for a solution of our problem.

2. Attendance and participation in the ministerial association of the adjoining town or city, and especially in the conference of workers among students.

3. Assisting the various parish churches in securing students for particular tasks related to their work, such as the choir, boys' clubs, etc.

4. Taking advantage of the presence of trained religious leaders among the ministers, and using them in the work of the Association when they are qualified to: (*a*) lead discussion groups or train group leaders; (*b*) conduct forums; (*c*) help in religious services, devotional meetings, etc.

5. Participating in the fellowship of his chosen church, not as an outsider but as a genuine member deeply concerned about its life and work. This interest would naturally express itself in his regular attendance at church services and support of its various community activities. His faithfulness in these matters should be such as to warrant his being considered worthy of an office in the church. Whether as an officer or not, he can receive much and in turn give something to the church's thought and faith which will make it more truly aware of its part in the whole economy of Christ's Church Universal.

CHAPTER V

SCHOOLS OF RELIGION

One of the most significant results of the new interest of the denominations in the moral and religious needs of students in the state and independent institutions of the country is found in the rapid development during the last decade of the School of Religion idea. Roosevelt once said: "To educate a man in mind and not in morals is to educate a menace to society." Ex-president Eliot of Harvard put the same idea in these words: "Exclude religion from education and you have no foundation upon which to build moral character."

The inability of the state college because of legal disqualifications to give curriculum work in the field of Old and New Testament studies, Comparative Religion, and Religious Education made it clear that the Church had a responsibility in some way to make up for this deficiency. The experience of the last two decades of the major church bodies in establishing Bible Chairs and Departments of Religious Education in colleges controlled by the churches pointed the way to the solution.

The church which did most to pioneer the way for the School of Religion idea was the Disciples of Christ. In 1896 they founded in Columbus, Mo., a Bible Chair, with the idea of making the courses given by this Chair available to students in the University of Missouri. It was not until 1906 that the University of Missouri was ready to give academic credit for these courses. By this time the Bible Chair was called the Bible College of Missouri.

In 1914 the Disciples of Christ adopted a plan whereby the Bible College of Missouri would progressively become

an interdenominational institution. Other denominations were admitted to the control of the policies as rapidly as those denominations were prepared to furnish teachers meeting the college's academic requirements and to support such teachers with funds provided by the denomination of the teacher. The Bible College of Missouri now has four full-time teachers representing three denominations—Disciple, Presbyterian, and Congregational.

Their property is valued today at $75,000 and they have an endowment of $193,000. Twelve of the courses offered by the Bible College are accredited by the University of Missouri. In 1914, when the change was made from the denominational to the interdenominational basis, there were 170 students. During the college year 1922 to 1923, 355 students were enrolled. In 1923 to 1924 this number jumped to 512.

Today the Bible College of Missouri is able to offer courses for students taking graduate work in the university. It is but a short step from this to the time when students wishing to major in the general field of Religion or Religious Education will be able to do so.

The other factor relates to the service that the college has come to render not only to undergraduates wishing to be better equipped for Christian lay leadership, but also its service in actually preparing men and women for different forms of professional Christian work.

The School of Religion of the future will undoubtedly serve both groups. The danger, of course, is that the Bible College or School of Religion will become a short-term substitute for thorough seminary education. There can be no doubt but that within a decade or two there will be some type of School of Religion with some sort of academic affiliation located in every public-controlled university community. The present is a period of experimentation. It is well that it should be so. Any hasty

attempt to standardize the School of Religion would be disastrous.

In his annual report for the year of 1923, Dr. O. D. Foster, University Secretary of the Council of Church Boards of Education, makes the following pertinent comments:

> The methods of these schools vary a great deal. Standardization does not commend itself to those best acquainted with the field. The "schools" are even more different from the universities and are just as independent of each other. While these "schools" of religion are always glad to learn from any source they do not seek any common supervisory relationship.

A brief survey of some of the major types of experiments may possibly suggest to us a few of the general principles that are likely to underlie the future development of the Church's work in this important field.

I. *Cooperating Denominational Schools of Religion*

The best illustration of this idea is found at the University of Illinois. Under the leadership of Dr. James C. Baker, the Wesley Foundation some years ago began developing a program of religious education. It soon became clear, however, that there was a need for supplementing these voluntary religious education classes with courses that would meet curriculum standards.

This need was also felt by some of the other churches. A few years ago several churches united in an appeal to the University of Illinois for a statement of conditions under which the university would give credit for courses given by church Schools of Religion.

The action of the Senate and Board of Trustees of the University of Illinois has had such a wide effect on the subsequent action of other universities in connection with similar requests that it is important to quote the action in full:

CONDITIONS

1. That an incorporated organization representing such a religious body as proposed, to provide courses in religious education to be offered for credit to university students in Urbana, assumes the responsibility for the selection and maintenance of the instructor or instructors, and the support and management of the courses, and that such organization possesses and maintains in Champaign or Urbana a personnel and physical plan adequate to instruction of university grade.

2. That university credit toward graduation of not more than ten semester hours be allowed for such courses.

3. That only students of sophomore standing or above, or special students, be allowed to take such courses.

4. That students desiring credit for such courses notify the dean of the college at the time of registration and that the number of hours for which they are registered be reduced so that the total number of hours taken, including those in religious education, shall conform to the university standards.

5. That credit for these courses be granted upon the recommendation of the Committee on Admissions from Higher Institutions.

STANDARDS

1. The instructor shall hold the degree of Ph.D. from a university of recognized standing or have an equivalent education acceptable to the university.

2. The courses he offers shall come up to university standards in the provisions for library material and in the method and rigor of their conduct.

3. Only students enrolled in the university shall be admitted to these classes, or such other students as are rated by the registrar of the university as entitled to university standing equivalent to that indicated in the third paragraph under "Conditions" above.

4. Classes shall conform to university standards as to numbers.

5. Instructors shall not undertake to give more than a maximum of twelve hours of work.

6. Credit shall not be asked for any courses of instruction until they are adequately financed and there is a promise of permanency in the offering of such courses.

7. The provision above stated shall not take effect as regards any organization until it is represented by at least one in-

structor giving full time to instruction of the grade above defined.

It is the understanding that the university reserves the right to assure itself from time to time that these standards are being met.

As a result of this action three denominational foundations are giving courses that are accredited by the university. These three foundations are: the Wesley Foundation of the Methodist Church; the Columbus Foundation of the Roman Catholic Church; the Illinois Disciples Foundation.

Another result of this action is that each year a printed announcement of Religious Education courses is now published by all of the churches doing work with students at the University of Illinois. This announcement is divided into two parts, the first giving the courses offered by the three denominational foundations that have met academic requirements for their School of Religion courses.

While these three foundations are friendly and cooperative, there is little coordination of curriculum, and each of them duplicates courses given by the other.

The second part of the announcement is devoted to the Bible classes offered by the churches and the Christian Associations, most of which are given as a part of the work of the Church School in each of the denominations.

II. *Cooperative School of Religion*

Iowa State College is the best illustration of this type of School of Religion. The denominations cooperating in this School of Religion for the year 1924 to 1925 were the Baptist, Christian, Congregational, Methodist, Presbyterian, and United Presbyterian.

This plan is an outgrowth of the religious education work in the field of voluntary courses given by the West-

minster (Presbyterian) Foundation and the Wesley Foundation.

The University of Iowa accredits courses on conditions somewhat like those laid down by the University of Illinois.

The expectation is that this institution will become progressively more interdenominational by the addition of representatives of other denominations in the control, support, and instruction given in this school.

The difference between this plan and that of the University of Illinois is immediately apparent upon glancing at the announcement of courses offered for 1924 and 1925. The courses include Old and New Testament Introduction; Comparative Religion; Rural Church Work; the Expansion of Christianity; and Materials and Methods of Christian Education, and are all given on an interdenominational basis, eliminating all duplication.

At present the School of Religion has no independent equipment, but, according to the announcement, "is given the same library, classroom, and other privileges as the departments regularly under college control." There are no tuition fees. Enrolment in this school has steadily increased. The first year it was 125, the second 169, and the third 204.

The work is supported by contributions from the national and state Church Boards of Education of the denominations that have joined in the cooperative plan.

III. *Cooperation of Denominational Schools of Religion Through Local University Pastor's Association*

This plan differs only slightly from that of the University of Illinois. The best and possibly the only illustration of it is found at the University of Texas. Here, as at Illinois, each denomination builds up its own curriculum.

The courses are given by the student or university

pastors of the local churches. Practically, it means that, in addition to the voluntary Bible classes offered in the church Sunday schools by these pastors, one or more courses of curriculum grade are given. The pastors of the following churches are giving courses accredited by the university: Baptist, Catholic, Christian, Disciples of Christ, Episcopalian, Methodist, Presbyterian.

In order to simplify the problem of the University of Texas in dealing with the churches, the pastors have formed an Association of Instructors. No attempt, however, has been made as yet to build up a single, interdenominational, coordinated curriculum. The majority of the courses are Biblical in character and cover, from a denominational standpoint, substantially the same ground. This plan differs from the University of Illinois plan in the following particulars:

1. The cooperative element comes through the Association of Instructors, rather than through incorporated foundations.

2. The teaching is done as part of the work of the student pastors rather than by trained teachers in religious education as at Illinois.

IV. *Union School of Religion*

Ohio University illustrates this type of School of Religion. From the standpoint of denominational cooperation, it is a development of the principle underlying the cooperative School of Religion at the University of Iowa.

There are two important points in which it differs. First, the Ohio University plan combines the idea of the interdenominational student pastorate with that of the direction of an interdenominational School of Religion.

These two professional tasks are united under what is called the Student Pastorate of Ohio University. The five churches cooperating in the support of this work are:

the Methodist, Presbyterian, Disciples of Christ, Baptist, and Congregational.

It is a plan worked out to meet the situation in a smaller state university community where the constituency of none of the churches individually would warrant employing a man to give all his time to student work. It aims to serve all the students and the whole of the religious life.

The second difference lies in the use of the existing faculty of Ohio University, under the direction of the student pastor, for some of the courses in the School of Religion. The student pastor himself is giving two courses.

Just how far this use of local instructional resources can be safely extended into the field of curriculum religious education would seem to depend almost wholly upon the resources found in the local community.

Under this plan the student pastorate is the center of the whole voluntary and curriculum religious life of the university. There are certain obvious advantages in this. Practically, however, it seems quite clear that if the School of Religion grows, as it should, in Ohio University, the student pastor will sooner or later have to choose between his pastoral work with the promotion of voluntary religious activities among students, and being a professor in a School of Religion.

V. *The Official Integration of the School of Religion with a Department of the University*

The best illustration of this is found in the University of Oklahoma where the School of Religion is regarded as the Department of Religious Education of the University's School of Education. The instructors in this Department of Religious Education must meet all of the academic requirements of other members of the faculty of the University. They also enjoy all the rights

and privileges accorded to the other members of the university faculty.

Their salaries are paid to them by the treasurer of the university. The money paid to these professors, however, is not actually state money, because the amount that the state pays in salaries to these men is refunded to the state by national church boards of education.

This plan gives the university a larger chance to share in the selection of the men who give religious instruction to the students of the University of Oklahoma. The churches nominate, to the University of Oklahoma, men for vacancies, but the University of Oklahoma elects these men as it does all its other professors.

From the standpoint of the students, it makes it possible for them, if they so desire, to major in Religious Education. Three professors have been provided for the work of this department. This plan has the immediate advantage of relieving the denominations of responsibility for building up extensive equipment, and it also gives a certain dignity and standing to the work of this department which might not be associated with an affiliated School of Religion.

One of the problems of the School of Religion is to prevent the growth, among students, of the same attitude towards the School of Religion that exists today in those university centers in which there is a divinity school attached to the university. Between the undergraduate body and the divinity school there has traditionally been "a great gulf fixed." The Oklahoma plan, to quite an extent, does away with the possibility of any such gulf being created.

The Oklahoma plan, however, is not without its dangers. It is a fair question as to how far it is wise for the Church to go in giving over the control of the instruction in the School of Religion to the officials of a politically controlled institution. As an immediate experi-

ment, it may be perfectly safe, in view of the interest and character of the present administration of the Oklahoma University.

In state universities, however, administrations come and go and a change either in the university as a whole or in the Department of Education might create a situation whereby the university's control over the Department of Religious Education would be extended beyond the point of the academic requirements of the university and into the field of the content of the instruction given by the professors in this department.

VI. *The Undenominational School of Religion*

This is the plan advocated by the late Professor Charles Foster Kent of Yale University. Professor Kent's idea was that the School of Religion must be an independent, but affiliated, educational institution. It was his belief that it should not be ecclesiastically controlled.

As the result of a survey of the religious resources of the University of Michigan made by Professor Kent and a representative committee, a Board for the Michigan School of Religion, incorporated, was created, composed of three deans and three professors of the University of Michigan, and prominent laymen of the state of Michigan.

At the beginning of the year 1924 to 1925, $300,000 had been pledged towards a $1,000,000 endowment fund, and $25,000 had been subscribed to pay for the running expenses of the school for the first three years, beginning with the college year 1925 to 1926. The first semester enrolment in the Michigan School of Religion is slightly under 50 students.

They have sought for maintenance funds, not from the denominational treasuries, but from private individuals

regardless of denominational affiliation. It is their hope that the school will be so organized as to make an equal appeal to Catholics and Jews, as well as Protestant students. The work of the school is to be divided into four departments: Religious History and Comparative Religion, Biblical Literature, Missions, and Religious Education.

Conclusions Regarding Schools of Religion

One of the dangers in the present student situation is that there will be an undue emphasis on the importance of the School of Religion. The experience of the denominational college where chairs of Bible and religious education have been well manned should be sufficient to make us see the inadequacy of such a point of view. Even when the School of Religion work is done at its very best, its appeal will mainly be to a relatively small proportion of the student body, to the more interested students on the college campus. Moreover, its major work is likely to be done with students who have had a better home and church background and who, consequently, have a desire for further studies along these lines.

Because of these facts and the necessity for harmonizing this work with the academic methods and standards of other departments of the university, its field from a religious standpoint will be quite limited. It will have to center on the historical, philosophical, literary, and ethical aspects of religion rather than on its spiritual and social content. Also, the professor in the School of Religion will find that he has the same barriers to overcome, because of the disciplinary and credit features of his work, as confront any other professor in any department of the university.

These difficulties are not stated to minimize the importance of the School of Religion's work, but rather to help to guard against exaggerated expectations of the

School of Religion as a means for solving the moral and religious problems of students.

As indicated earlier, it is unwise now to attempt to standardize the School of Religion idea, yet its development to date seems to suggest certain general principles as probably underlying the future development of the School of Religion idea. The phrase "School of Religion" is being carelessly used to refer to comprehensive courses of Biblical, life problem, and missionary studies which are offered by the churches in the Sunday school either weekdays or Sundays, and for which no academic credit is given by the university officially. We are not justified in speaking of Bible Chairs or Schools of Religion until an arrangement is actually made whereby credit is given by the university for the work done by students in these courses.

The experimentation to date suggests that, regardless of its starting point on a local university campus, the School of Religion is likely to be ultimately undergirded by some such principles as the following. Principles, which are suggested both by the recent evolution of the School of Religion and by the development of the church-controlled colleges and seminaries:

1. Either the School of Religion will be integrated in some fashion with a department of the university, as in the University of Oklahoma, or else it will be a parallel independent institution, as in the Bible College of Missouri or Michigan or Iowa.

2. Because of its curriculum credit feature it will have to meet in every respect the academic and equipment requirements of the institution with which it affiliates. Such conditions as have already been met at Illinois and in most other institutions will have to be met by the School of Religion. Its professors must be equal in their training to men in other departments of the university. The university must have the privilege of exercising at

least some friendly oversight with regard to the academic fitness of these men.

3. As an affiliated part of an educational institution, the School of Religion will ultimately have to have independent classroom and library facilities and they must be at least as good as those offered to students in any other department of the university. If these conditions are not met, the university will rightly withhold the giving of credit for courses. It is conceivable that under the Oklahoma plan the School of Religion might avoid the erection of separate educational buildings, but even that is a doubtful point in the event of any substantial growth of the Department of Religious Education in a university center.

When there are but a few students involved and no additional equipment problems are put upon the state because of the growth of these courses the legal difficulty may be slight, provided the administration is friendly to the idea of the School of Religion. It nevertheless remains a real difficulty and one feels sure that, in time, if the relationship were to continue, the Department of Religious Education would have to furnish its own buildings and other equipment from private funds just as it furnishes the salaries of instructors from private funds. So it follows that under either the independent school plan or the integration with a department of the university the School of Religion is bound to come, in its evolution, to a time when it will have to face all of the equipment problems of an independent educational institution.

4. Like all the other educational institutions the *School of Religion cannot be supported by current income.* This means that it will be forced ultimately to build up *an endowment fund.* As an agency of the Church at work with students, this School of Religion will labor under disabilities at this point which do not

obtain in the case of the colleges directly under church control. As an institution affiliated with the state university, it will be difficult and in some cases impossible to charge tuition fees for its courses. Its courses must be as open to students of the university as are any of the other courses of the state university.

5. While the School of Religion will be an institution that builds loyalty to the Church Universal, as well as to the denomination of one's choice, yet the pioneering of the last decade seems to make very clear that in the state university situation *no School of Religion can long continue on a denominational basis.*

The denominational School of Religion will be tolerated by state university authorities because it is an improvement over the present lack of religious instruction, but such conditions as have already been laid down by state universities make it very clear that *the School of Religion must ultimately be interdenominational not merely in outlook but also in control.*

This apparently was the clear conviction of Professor Kent and it is a conviction that is shared by many educators. Even if the School of Religion is allowed to stop just short of being undenominational, it seems pretty clear that the state universities will insist on a type of interdenominational control that is non-ecclesiastically created.

If we can learn anything at all from the evolution of the stronger denominational colleges, it would seem as though freedom from official ecclesiastical control over a real School of Religion was as much to be desired in this field as it is to be desired in both the seminary and church college field.

6. *Teachers in Schools of Religion* have put upon them the burden of *not only being inspiring teachers,* but of *having in their lives those character-kindling qualities* that are the best evidence of the meaning of religion to

the instructor himself. This, in addition to meeting the academic requirements demanded of other teachers. The cause of religion among students has as frequently been hindered as it has been helped by the Bible Chairs. This has been due either to a letting down of academic standards so that these courses become snap courses, or even more frequently to a dull and uninspiring treatment of subject matter that should be used as a means for building Christian character.

7. As the School of Religion grows, the school itself will have to demand the full time of men of highly specialized training and men who have no other competing interests.

Any of the specializing student workers may be competent to give one or more courses in a School of Religion, and in certain local situations it may be wise and possible for them to do so. It is, however, doubtful if, permanently, the School of Religion leadership can be combined with any one of these professions relating to the voluntary religious life of students.

APPENDIX A

THE PURPOSE OF THE STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION

The Young Men's Christian Association of ———— is a union of students and faculty members for the following purposes:

To lead students to faith in God through Jesus Christ;

To lead them into membership and service in the Christian Church;

To promote their growth in Christian faith and character, especially through the study of the Bible and prayer;

To influence them to devote themselves in united effort with all Christians to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

APPENDIX B

The Student Y. M. C. A. (with the Student Y. W. C. A.) is the American section of the World's Student Christian Federation. The purposes of this Federation are:

1. To unite students' Christian movements or organizations throughout the world, and to promote mutual relations among them.

2. To collect and distribute information about the conditions of students in all lands from the religious and other points of view.

3. To promote the following lines of activity:

a. To lead students to accept the Christian faith in God—Father, Son, and Holy Spirit, according to the Scriptures and to live as true disciples of Jesus Christ.

b. To deepen the spiritual life of students and to promote earnest study of the Scriptures among them.

c. To influence students to devote themselves to the extension of the Kingdom of God in their own nation and throughout the world.

d. To bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavor by so doing to draw the nations together.

e. To further, either directly or indirectly, those efforts on behalf of the welfare of students in body, mind, and spirit which are in harmony with the Christian purpose.

The Chairman of the General Committee of the Federation is Dr. John R. Mott. There are at present some 300,000 students enrolled as members in the various national movements affiliated with it. The following national student movements are members: Australia, Canada, China, Denmark, Finland, France, Germany, Great Britain and Ireland, Hungary, India, Burma and Ceylon, Italy, Japan, Korea, The Netherlands, New Zealand, Norway, The Philippine Islands, Russia, South Africa, Sweden, Switzerland, United States of America.

APPENDIX C

The following recent books and pamphlets may be found interesting as illustrative of the growing concern for a deeper and more vital conception of the Church:

WHITHER BOUND IN MISSIONS, D. J. Fleming.

REALITY IN WORSHIP, Willard L. Sperry.

THE CHRISTIAN SOCIETY, T. R. Glover.

THE CHRISTIAN CHURCH IN THE MODERN WORLD, Raymond Calkins.

THE RELIGION OF DEMOCRACY, William Adams Brown.

THE CHURCH OF THE SPIRIT, Francis Greenwood Peabody.

WHY THE CHURCH? The *Inquiry*.

STUDENTS AND THE CHURCH, British Student Christian Movement.

WHY JOIN THE CHURCH? Charles E. Jefferson.

THE WORLD'S STUDENT CHRISTIAN FEDERATION, John R. Mott.

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